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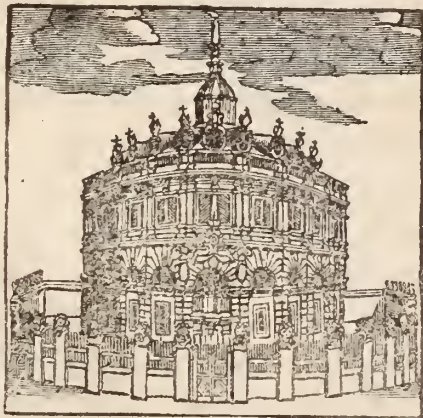
1688.

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A N
A C C O U N T
O F T H E L A T E
P E R S E C U T I O N
O f t h e P R O T E S T A N T S . i n t h e V A L L Y S
O F
Piemont;

By the Duke of *Savoy* and the *French* King,
In the Year 1686.

Never before Publisht.



O X F O R D,
Printed at the *Theatre* for *John Crosley*, 1688.

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T O T H E
R E A D E R.

IT is to be hoped the Gentlemen of the Church of Rome here at home, will give over expecting we should fall in love, with either their Religion, or good natures; if they allow us the liberty of reflecting on their ways of making Converts abroad; and That they will, at length, be ashamed of their attempts, against a Church; on which they could never yet fasten, the least colour of these deceits, and crueltys.

It's very hard, and even contrary to the ingenuity of Human Nature; and more to the principles of Christianity, to be unconcern'd, at the sufferings of those, who are not only men, as well as our selves; but members too of the same mystical body.

Our Church enjoyns us to pray for all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. But how shall we do this, if we must take no notice, have no compassionate regards to those, who suffer, on the sole account of a Religion, which they dare not relinquish; out of terror of conscience; and unfeign'd love of the truth?

Till

To the Reader.

Till those of the Church of Rome do sincerely abominate these principles, and practises; they must not take it ill, if they be often put in mind; That these usages of those, who differ from them in opinion, do unavoidably put a man on choosing, to lye at the mercy of Turks and Heathens, (who tho equally zealous) yet happily differ from them in this, That a man may live under them, tho he be no Mahometan.

An

*An account of the Persecution of those in
the Vallys of Piemont.*

IT'S not our present design to give a large and particular relation of whatever has hapned on this occasion: seeing what we shall briefly declare, will shew; That there was never a more cruel and unjust persecution, than this lately exercis'd on the inhabitants of the Vallys of *Piemont*; on the sole account of their Religion.

The Churches of the Vallys of *Piemont*, or of the *Vaudoises*, as they were commonly call'd, were the ancientest of all those, who drew their original from the Apostles; whose doctrine they have ever taught and follow'd.

They had no need of Reformation; having never partaken of the errors and Idolatrys wherewith the Romanists have infected the Christian Church. The simplicity of their manners agreed so well with that of their doctriens, as has forced their Enemies to confess; that this has especially contributed to their preservation. They did not content themselves with a bare not entering into an Idolatrous and superstitious communion; but took all proper occasions to declare their abhorrence of it; with as great courage and freedom of mind, as any of the ancient Reformers; who have all (on full enquiry) approv'd of their doctriens; as very agreeable to the Apostolic simplicity.

It's no marvel then, if these Churches, have been ever the object of the Popish rage and fury : if Popes have publish'd crusado's, and engag'd several Princes against them ; if several famous Inquisitors have employ'd at all times whatever their devilish malice cou'd invent to exterminate these poor people ; and if the Council *de propaganda fide, & extirpandis hereticis* have omitted nothing for the obtaining their design. But here we cannot enough admire the especial providence of God, in his particular protection of these Churches ; seeing maugre all these violent persecutions ; the perfidioufness and treacherys wherewith their Enemy's have ever recompens'd their fidelity ; notwithstanding 27 or 28 invasions, which their Religion has drawn on them ; and the Massacres which have so many times bathed the Vallys with the Bloud of the *Vaudoises* ; yet has God still preserv'd them, by the continual turns of his providence.

All Historians, even those of the contrary party, are agreed, that these Churches were in an immemorial possession of the exercise of their Religion, before they were under the government of the Dukes, or Earls of *Savoy* ; for it was only in the year 1233, that Thomas Earl of *Savoy* became Master of the Town of *Pignerol* and the Vallys of *Piemont*, under pretence the race of the Princes of *Piemont* was extinct.

It is also certain, the *Vaudoises* submitted themselves to the Earls of *Savoy* (whence his present Royal Highness is descended,) on condition of being maintain'd in all their priviledges. And in effect, it's on this foundation, that these Earls being become Princes of *Piemont*, have maintain'd and confirm'd the *Vaudois* Churches, in the exercise of their Religion, and their
other

other rights and priviledges. They have granted them for this end, from time to time, several authentic concessions; especially in 1561, 1602, and 1603, which having been verifi'd and entered in the senate and chamber of *Turin*, in the year 1620 by means of a considerable sum of money, (which the *Vaudoises* had paid for this purpose; as appears from the authentic act:) these concessions therefore past into the form of an irrevocable deed, and perpetual and inviolable law; whose execution was enjoy'd by several solemn decrees of the Dukes of *Savoy*, from the years 1638, 1649, 1654, and 1655.

The Council *de propaganda fide* which is oblig'd by it's foundation, title, and oath, to procure the ruin of those, she terms Heretics; observing with extream regret the calm which the *Vaudoises* enjoy'd, by means of these patents; took all possible measures to trouble it.

To this end the Council, which then consisted of the principal Ministers of the Court of *Savoy*, taking advantage from the minority of *Charles Emanuel* Duke of *Savoy*, caus'd to be publish'd in the Month of January 1655 an order, which oblig'd all the Inhabitants of the Vallys, to quit the plain in 3 days; and to retire into the Mountains, on pain of death; cou'd they not make it appear, they were become Catholics.

The *Vaudoises* obey'd this order, as unjust and cruel as it was: but their obedience, which took away all pretences from their Enemys, cou'd not preserve them from that horrid Massacre in 1655, of which posterity will freely speak as an action the most inhuman and perfidious, mention'd in any writing.

This Massacre was likely in all appearance, to have

cut off all the *Vaudoises*; but there were many of them, who escaping out of the hands of these Butchers, resolv'd to defend their lives. They executed then this resolution, with such Vigor and Courage, that they put their executioners to flight, in several rencounters; till the Protestant Princes and States became mediators in their behalf.

These generous protectors having heard of this dreadful Massacre, were not contented to open the Bowels of their charity and beneficence; but interposed earnestly for them with the Duke of *Savoy* by their intercessions. The Evangelic Cantons amongst others, sent for this reason four Embassadors to the Court of *Turin*, who joyn'd themselvs to the envoy of *France*, who was to be arbitrator in this affair for his Master; all which jointly sollicited this matter, and obtain'd for the Churches and inhabitants of the Vallys, the confirmation of their priviledges definitively and irrevocably, by a solemn patent which the Duke of *Savoy* granted the 9th of August 1655, entered according to form in the senate and chamber of *Turin*.

It may seem, that after a patent of this nature, which carries the title and character of a perpetual and inviolable law, giv'n in the presence, and at the intercession of the Embassadors of *France* and *Switzerland*; and of which the King of *France* had declared himself guarante; it wou'd seem (I say) that the *Vaudoises* shou'd enjoy the fruits of a peace, purchased by the Blood of above 6000 of their Brethren; but all this cou'd not preserve them from the violence of their Enemies.

The Council for *propagation* violated this patent in the most essential points, and persecuted the *Vaudoises*
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by divers unjust and wrongful means. And they offering only complaints against these persecutions, their Enemies took their patience, for want of courage, and thinking they could oppress them without any resistance, they brought in again amongst 'em the dismal effects of Fire and Sword; and renew'd in 1663 the miseries and violencys of 1655.

The *Vaudoises* knowing by experience, that the defence was their only means of safety, were therefore forced to stand on their guard, which succeeded so well, that they had procured their peace, and settled their affairs towards the end of the year 1663.

Then it was, that the Evangelic Cantons, sent again Embassadors to the Court of *Turin*, to be mediators of the peace; which Embassadors being joyn'd, as the preceding were, to the *French* resident at *Turin*, they procured again for the *Vaudoises* a solemn, perpetual, and irrevocable patent in the Month of Feb. 1664. confirmative of the preceding, and entered according to form as before.

But this patent was not executed with greater sincerity than the former, altho' the Duke had past his word to the Cantons of *Switzerland* in a letter of the 28th of Feb. 1664. to make it be punctually observ'd.

It's hardly possible to describe the turnings and windings, the shifts and tricks which the Council for *propagation* made use of, to render this patent of none effect to the *Vaudoises*. It's sufficient to say, they could never have defended themselves against such malicious inventions, had not God, in whose hands are the hearts of Kings and Princes overruled that of *Charles Emanuel* Duke of *Savoy*.

This Prince having nearly examin'd the conduct of

the *Vaudoises*, found it was without reason they were made so odious; and calling to mind the zeal they had shew'd in his service in several occasions, especially in 1638 and 1640, when they expos'd themselves so vigorously in his defence against his Enemies, whilst most of his Estates had revolted against him, he resolv'd to use them for the future as subjects, which deserv'd his love, as well as his protection.

The warr which he had with the *Genoises* in 1672. greatly confirm'd him in his good opinion of the *Vaudoises*. For they serv'd him in it with such zeal and courage, that this Prince thought it not enough, to give 'em publick commendations for their valor and fidelity, in a letter he wrote to them on this occasion; but protect'd them as long as he liv'd.

Madam Royal his *Widow*, treated them after his example; not only with great gentleness and favors, but engag'd her self by a letter to the *Switz* Cantons dated 28th. Jan. 1679. to maintain and protect the *Vaudoises*, in the full exercise of their Religion, and their other priviledges.

We have lightly touch'd on all these things, that we might not pass the bounds prescribed. For besides that they serve to shew, that the rights and priviledges of the *Vaudoises* were grounded on unmovable foundations; and that their Enemies have ever violated the most solemn and authentic engagements, and only exercised crueltys, injustices, and perfidiousnesses against them; They likewise serve to justify the conduct, which the *Vaudoises* have observed to the end; which is properly the subject of this relation.

The *Vaudoises* had flattered themselves, that under the government of the Duke of *Savoy* now reigning, they

they might enjoy some hopes of tranquility. They had done him very considerable services in 1684. in the warr against the *Banditi* of *Mondovi*. And this Prince had giv'n them authentic assurances of his satisfaction, & good will towards them, in a letter he wrote to them on this occasion; and the beginnings of his reign seem'd to promise them for the future, that in rendring to Cesar that which is Cesar's, they shou'd have the liberty of rendring to God what belong'd to him. They fed themselves with these hopes, when the Governor of the Vallys of *Piemont* publish'd towards the end of the year 1685 an order, forbidding all strangers to inhabit in these Vallys, and to remain therein more than 3 days without his leave, and also the inhabitants to entertain or lodg them under grievous penaltys.

The *Vaudoises*, had by this time bin inform'd of the violences offer'd in *France*, to force the Protestants to change their Religion: They farther understood that the King of *France* had cancel'd the edict of *Nants*, and they well perceiv'd this prohibition of sheltring their brethren might prove of dangerous consequence to them. But they did not forsee the miserys which have hapned to them, because men do naturally love to flatter themselves, and their Enemy's used all endeavors, to remove out of their minds all the thoughts which fear might inspire them with, to the end they might be taken unprovided.

They were in this condition, when his Royal Highness orders were proclaimed in the Vallys, being the 31st of Jan. 1686. which strictly forbad the exercise of their Religion on pain of death, and confiscation of their estates; enjoying all their Churches to be demolish'd, and the banishment of all the Ministers; that
the

the Infants ſhou'd be Baptiz'd and brought up in the Popiſh Religion, on penalty of their Fathers being ſent to the Gallys, with many other particulars, to the ſame purpoſe, as the King of *France's* declaration, which annul'd the edict of *Nants*.

It's impoſſible to deſcribe the *Vaudoiſes* fears and griefs, at the news of ſo ſurpriſing an order, ſo much more terrible than the former, as being to produce ſuch tragical effects. For the preceding tended only to bound them in more narrow limits, and to deprive them of the right of inhabiting the plain, which they had done time out of mind; but the order of the 31 of Jan. wholly took from them all liberty of conſcience, and exerciſe of their Religion.

They ſaw themſelvs immediatly precipitated into a dreadful abyſs of miſerys, without any remedy; and forced to behold either the light of the Goſpel extinguiſh't in the Vallys, which had there ſhined for ſo many ages, or the renewing thoſe cruel Maſſacres, which has ſacrific'd ſo many of their Brethren: yet being perſwaded this order was the effect of ſome miſrepresentation of them by their Enemys to his Highneſs, they betook themſelvs to their uſual courſe of ſupplications, and humble remonſtrances; and preſented four requests to the Duke of *Savoy*, to obtain the revocation of this order. But gaining only ſome time in the execution of it, they ſaw their miſfortune was without remedy. And they were more confirm'd in the aſſurances of their miſerys, when they underſtood the King of *France* (who on politic reaſons had always protect'd them, and even declared himſelf the gardante of the patents aforemention'd) had not only oblig'd the Duke to iſſue forth this order; but that his
moſt

most Christian Majesty had caused his Troops to advance to *Piemont* to see it executed.

Then it was, that the *Vaudoises* began to think of defending themselves from the Invasions of these Foreigners, and not to dye like Beasts or fools.

In the mean time the Evangelic *Cantons* being inform'd of this order, and the measures taken for it's execution, believ'd themselves no waies oblig'd to forsake a people persecuted for mere Religion, and that they ought to appear on this occasion as heretofore.

It was resolv'd then in an assembly held at *Baden* in the month of *Feb.* 1686. to send again Embassadors to the Duke of *Savoy* to intercede in the behalf of the *Vaudoises*: who arriv'd at *Turin* in the beginning of *March*, and offer'd their request, tending to the revocation of the order set forth in the 31 of *Jan.* They shew'd, That the Evangelick *Cantons* were interest'd in this affair, not only as being of the same belief, as the *Vaudoises*; but for that the Patents of 1655 and 1633. which this order annul'd, were the fruits of their mediation; and they accompany'd these their demands with several solid Arguments.

The Court of *Turin* pretended not to answer their reasons, thinking it enough to tell the Embassadors, that the engagements of the Duke of *Savoy*, with the King of *France*, were directly opposite to the success of their negotiation. Which oblig'd the Embassadors to remonstrate, in a memorial for this purpose, That his Royal Highness's Predecessors having given their Royal word to several States, and particularly to the Evangelick *Cantons*, for the executing the Patents granted to the *Vaudoises*, he could not renounce such formal engagements, because these Patents were not mere Tolle-

rations, but perpetual Concessions, and inviolable laws; and for as much also that they having been granted at the request of several Princes, they be, according to the law of Nations, lasting Monuments of publick faith; in that the words of Princes should be Sacred and inviolable.

They also shew'd, that several politick respects should induce the Duke of *Savoy* to maintain the *Vaudoises* in their priviledges: That it consisted not with his justice and bounty to suffer his Countries to be fill'd with blood and slaughter; by destroying a people, who implored his grace and Clemency; and who had done nothing deserving these severities.

But neither the reasonings of the Embassadors, nor their pressing sollicitations, nor the letters of intercession, which several Protestant Princes wrote again in favour of these poor people, produced any effect. They serving only to confirm the Embassadors in their belief, of the engagements wherein the Duke of *Savoy* had entered with the King of *France*, to destroy the Protestant Religion.

All this while the *Vaudoises* were ignorant of what past in *Turin*. They knew nothing of the Embassadors being at Court, nor their Transactions; because care was taken to stop two Messengers in their passage, who were to carry the news into the Vallys. It's true indeed they knew sometime after, by a common report, that these Embassadors were at *Turin* to demand the revocation of the order of the 31 of *January*; but they could hear nothing certain, touching the effect of their Negotiation. They durst not go themselves to *Turin*, since the time allowed them was expired, and for that the Court had refused a safe conduct, which the Embassadors

dors had desired for the deputies of the Vallys appearance, to solicit their own affairs, as was practis'd in former occasions.

However the *Vaudoises* had fortified themselves with some Retrenchments in their Country, and stood on their guard, to hinder the entrance of the Troops, most of which were already encamped, at the foot of the Vallys.

The Duke of *Savoy* return'd answer to the Embassadors proposals, by the Marquess of St. Thomas, one of his Ministers of State; who has the management of Forreign affairs; and who swore to them, that the Duke could not revoke this order, he not being the master of this affair.

He also protested to them, as from the part of his Highness, that provided the order was executed, the Duke would not refuse to enter into some expedients. He also shew'd them that on their account, the *Vaudoises* should have leave to depart the Country, and dispose of their estates.

The Embassadors thinking the *Vaudoises*, having neither Officers nor Troops, could not sustain a war, against two such powerful enemies, as the King of *France* and the Duke of *Savoy*, who were united for their destruction; They imagin'd then, that to avert the Tempest, with which these poor people were threatned, they ought to solicit their departure, and disposal of Estates. But forasmuch as before they could enter on this Negotiation, they must consult those of the Vallys; the Embassadors therefore got leave of the Court of *Turin*, that they might take a Journey thither; for which purpose, they had a Letter from the Duke, to the Governor of the Vallys.

The Embassadors arriv'd there the 22 of *March*, and

the next Morning cauled an Assembly of the people's Deputys, to be summon'd, to whom they declared, what they had done. In fine, they shewed them, that in the condition they were in, depriv'd of all hope of succour; they had no other part to take, but that of leaving their Country; provided it could be obtain'd with the disposal of their Estates; and if they would accept of this proposal, they would offer it as from them.

The *Vaudoisés* deputys greatly surpriz'd, that they must expect no succour, in an occasion wherein they hoped all the Protestant States would concern themselves; answer'd the Embassadors they were sensible they could not do better than to follow their advice; but before they could resolve on an affair of this importance, they must consult a general assembly.

In the mean time the Embassadors return'd to *Turin*, where they inform'd the Marquess of *St. Thomas* of the success of their Journey, who assured them this Negotiation was very agreeable to the Court. They afterwards desired a pass-Port to bring thither some of the inhabitants of the *Vallys*, with the determinations of this Assembly. But this was refused them under two pretences, the first, that the Duke of *Savoy* would have no *Vaudoise* to be seen following his Court; and the other was, that he would not have it thought, that what he did, was out of any other respect than the gratifying the Embassadors. They were then obliged to send into the *Vallys* the Secretary of the Embassy, to fetch these people's determinations.

The Secretary found the people assembled at *Angrogne* the 28 of *March*, being much divided in their resolutions; for if on the one hand, they saw the dreadful consequences of this War; so on the other the dangers
and

and insuperable difficulties in departing the Country ; which supposing they could do, without any danger, yet they could not, without great regret, leave their Estates and Country, to travel to Forreign parts ; where they must lead a vagrant and uneasie life.

In fine they agreed to send a memorial to the Embassadors, of the dangers and difficulties, which hindred their passage ; and to write them a Letter sign'd by nine Divines, and eight of the Laity, in which having entreated them to reflect on these obstacles, they declared, they would remit themselves to their prudence and conduct.

On this Letter the Embassadors endeavour'd to obtain leave for the *Vaudoises*, to leave the States of *Piemont*, and to dispose of their goods ; But the Duke of *Savoy*, to whom the proposal was carried, sent word to them, that before he could give a positive answer to what they desired, he expected the people of the *Vallys* should send Deputys to him, with full power to make him those submissions, which were due to him ; and to beg leave of him to withdraw from his States, as a favour which they implored of their Prince.

The Embassadors might well be surpriz'd at this alteration of the Scene ; having bin refused the safe conduct which they had a little before requested, to bring the *Vaudoise* Deputys to *Turin*. They had bin several times told, that the grant of a Retreat to the *Vaudoises* should be wholly in consideration of the Embassadors. Whereas now, it must not be the Embassadors, who demand the leave, as a proposal coming from them ; but it must on the contrary be the *Vaudoises*, who make this request themselves.

This contrary course was not without some reason ;
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For the Council of *propagation* who manag'd this affair, had without doubt these two several considerations; The one, that they wou'd not have the Embassadors named in the permission of departure, that they might have less right to demand the execution of the things promised to the *Vaudoises*; The other, that the *Vaudoises* alone requesting this permission, as a grace, or favour, they might impose on them such conditions, as they pleas'd; and lastly, that the *Vaudoises* making the submissions which the Duke required, they must appear in the condition of supplicants, and consequently lay down their arms, otherwise they cou'd not be receiv'd, as such.

But however it was, the Embassadors being desirous to take away all pretence from the *Vaudoises* Enemies, took the safe conduct, and sent it by the secretary of the Embassy; who assembled the people for the naming their deputys. But as on the one hand, there were several, who never design'd to leave their Country; so on the other, the suddain march of their Enemies, filled them with suspicions and contrary opinions; so that the resolutions giv'n into their Deputys, prov'd quite different. For some were for requesting the permission of retiring from the Country, and disposing of their estates; and others for petitioning, that they might have the free exercise of their Religion, and enjoyment of their other rights and priviledges.

These Deputys being come to *Turin*, the Embassadors thought it not fitting, they shou'd appear at Court thus divided; they sent them therefore back again to the Vallys to be united, and labour'd in the mean while to get a farther delay.

Their Enemies apprehended with great satisfaction
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the divisions, about leaving the Country; and were so well perswaded this wou'd be an infallible means to ruin them; that they sent persons expressly amongst them, to keep up this contrariety of determinations. It's also to be presum'd, they had devised this expedient, touching the departure; as a means to disunite the *Vaudoises*.

To make then the greater advantage of the different resolutions of these people, their Enemys altered again their design. They had lately before declared, they expected first that the *Vaudoises* themselvs shou'd sue for leave to depart, and to offer their submissions. The *Vaudoises* had not made these submissions, nor presented their petition for a departure; there being several amongst them, who never yet resolv'd to leave the Country; neither did the Embassadors sollicit the permission of departure, but a delay, as appears from a letter which they wrote to the *Marquess* of *St. Thomas* the 8 of April 1686. However to compleat the division of the *Vaudoises*; to destroy them with greater ease, there suddainly issued out, unknown to the Embassadors, an edict of the 9th of the same Month of April, which granted to the *Vaudoises* a pardon and leave to retire out of the Countrys of *Piemont*. But to the end we may the better judg of the design of the Council of *propagation*, here's a copy of this edict translated out of *Italian*.

The Divine Providence in setting Princes over the people has put into the hands of the former, the distribution of rewards and punishments, that the hope of the first, may encourage the good; and the fear of the latter restrain the wicked. Nothing but vengeance ought to fall from us on the heads of the people of the Vallys of Lucerna, who
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are of the pretended reformed Religion; seeing it s apparent, they have not only obstinately disobey'd our order of the 31 of Jan. last, but moreover hardned themselves in their crime, and fall'n into the excesses of an enormous and execrable Rebellion. Yet our natural clemency, surpassing their crime; and not contenting our selves with the Fatherly forbearance, with which we have for so long time expected, in vain, their repentance; we wou'd also leave it again to their own will; who have hitherto bin wickedly resolved, the choice of an happy or miserable condition, and open to 'em again the dore of our mercy, in the manner following, wherto if they do not submit, by a ready obedience, they must impute to their obstinacy the punnishments they shall incurr, without remission, from our provoked patience.

And therefore in confirmation first of our declaration of the 31 of Jan. last, we have by vertue also of these presents, of our own certain knowledg, full power and absolute authority, and by the advice of our Council, commanded all our subjects of the Vallys of Lucerna, making profession of the Reformed Religion, to lay down their arms, and return to their habitations, in the term hereafter prescribed.

We also command them to make no more assemblies, and publick meetings, on any account whatever; to the end, that according to our intention, the judges may have free passage, and the Father missionarys, and other religious persons, may return to the Churches, whence they have bin driv'n.

And it being unreasonable, that the Religious missionarys, Catholicks and Catholickis'd, shou'd suffer by any damages they have receiv'd, by those of the pretended reformed Religion; we therefore command and strictly charge, that the necessary sums to indemnise them, shall be indistinctly

distinctly levied from the goods and estates of the said pretended reformed; as it shall be summarily adjusted, before Mr. Mouroux Superintendent of the Courts of justice in the Vallys. Yet declaring, that in case those of the pretended reformed Religion shall make it appear, that these damages have bin occasioned by some particular persons, they shall have remedy and amends from the aforesaid particular.

And to shew our said subjects, how great our clemency is towards them, we permit those who intend to leave our Countrys, to do it within the term, and according to the conditions hereafter prescrib'd.

But forasmuch as their maliciousness, has too plainly shew'd it self, by their past demeanor; and that several may conceal their wicked designs, under a false color of obedience, we reserve, besides those who shall leave our Countrys, of their own will, to enjoin it to others, as we think fitting; and according as we shall find it expedient to secure the peace to those, who shall stay behind; to whom we shall prescribe the rules they are to observe for the future.

And as a greater proof of our favor, we grant, as well to those who shall of their own will retire, as those who shall depart by our orders, to carry with them their goods and effects, and to sell them if they think fit, however in the manner hereafter prescrib'd,

The same shall extend to forreigners, and such as are born of them, who shall conform themselves to the last article contain'd in the declaration of the 31 of Jan. above cited.

The aforesaid sale of goods must be made to Catholics and Catholicis'd persons; but because there may not perhaps be found Chapmen in the term hereafter prescrib'd, and we not intending that the Religionarys, who shall depart our Countrys, shall lose the benefit of our present concession,

they may therefore choose five or six persons, to whom they may make over their Estates, and who may remain by our Licence in Lucerna in all liberty, for three Months, to treat and bargain with any one, and sell the Estates of such as are gone; who shall have leave to prescribe in their letters of Attorney, the rate at which they value their goods, and to have all due returns made them, without fraud or delay; the superintendancy of which affair shall be committed to our chief Justice Mr. Mouroux.

Those who would retire, shall be obliged to repair respectively to the places, and at the time hereafter specified, to be ready to depart, without Arms, by the way which shall be denoted to them; either thro Savoy, or the Vale of Aoste. For this effect a pass-Port and Letter of safe conduct shall be granted them, to prevent all ill usage, and hinderances in our Dominions. And for as much as being in great numbers, they may be exposed to several inconveniencies in the way, and places, through which they shall pass with their luggagè; they shall therefore consist of three companies. The first which shall be those of the Vally of Lucerna, must repair to the Tower, to set forth immediatly the day after the Term here below mention'd, to wit on the 21 of this Month of April. The second Company shall consist of those of the Vally of Angrogne, St. Bartholomy, Rocheplate and Pruruftin who shall part the day following, to wit the 22d of this Month; and the third and last Company consisting of those of the Vale of St. Martin and Peirouise, shall repair to Miradol and part the third day, to wit the 23d of this Month.

The Term in which our said Subjects of the pretended Reformed Religion, inhabitants of the Vallys of Lucerna, shall be obliged to lay down their Arms, in the manner express'd in the first Article of the present declaration, is eight days after it's publication, in the Vale of Lucerna; and
which

which they must not fail to obey, if they expect to reap the fruits of our Clemency, whose motions we follow, as well as those of paternal affection, with which we regard our said Subjects, notwithstanding the enormity of their crimes. And expecting punctual observance of the above particulars; we grant favor, pardon, remission, abolition, and an ample forgiveness, to our said Subjects, for all excesses, failings, crimes, and other delinquencies, which they may have committed, since the publication of this our order of the 31 of January last, as well in general, as in particular, in such manner, as they shall never be call'd in question for them, under what pretence soever; strictly charging all Justices, Counsellors and others, not to give them any Molestation. But if they render themselves unworthy of these favors, by not observing what's afore mention'd; it will then be of too pernicious example, to withhold any longer the chastisement they have deserved; having bin so lavish to them of our favors, and expected so long their Repentance; we shall then make use of the means which God has put into our hands, to reduce the obstinate to their duty, and make them feel the punishment due to their insolencies.

Given at *Turin* the 9th of *April* 1686.

This edict was publisht in the *Vallys*, on the 11th of *April*, the same day the Embassadors wrote a Letter to some of the *Vaudoisés*, to know their resolutions. They in the mean time presented a very earnest Memorial to the Marquels of *St. Thomas*, to obtain some assurance, that the Troops should not enter into the *Vallys*, and to procure the *Vaudoisés* some more favorable conditions, than those in the edict.

But the Court of *Turin* gave them to understand, that

there was nothing to be done for the *Vaudoises*, till such time as they had laid down their Arms, of which the Embassadors gave advice to the Deputys of the *Vallys*, which had bin at *Turin*, by a Letter of the 13 instant, which they wrote them on this occasion.

On the 14th the Commons call'd a general Assembly at *Rocheplate*, in which having examin'd the terms and conditions of the edict, they judg'd that their enemies had nothing farther from their intentions, than to let them have the benefit of the pretended pass, and that this edict was but a snare to entangle them, the more easily to work their destruction. They resolv'd then, not to accept it ; to follow the example of their Fathers, and to remit the events to God's providence. So that this Edict which was only given for the dividing them, had a direct contrary effect, and turned to the uniting them, in the same particular judgment.

The chief reasons which hindered them from accepting this Edict were first, that seeing it enjoy'd the perfect execution of the declaration of the 31 of *Jan.* which commands all the Churches to be demolisht in eight days time, because the edict expressly says, that if in eight days they perform not what it contains, they are deprived of the favors and benefits which it offers them. To perform then the commands contained in the Edict, the *Vaudoises* themselvs must demolish their own Churches or their enemies for them. The *Vaudoises* could never bring themselves to the doing this, with their own hands, they must then have Soldiers sent them, who under pretence of this demolition, would have infallibly fal'n on them. Secondly, had they bin permitted to depart fairly, why was not the execution of the order of the 31 of *Jan.* suspended, till such time

as they could possibly get away? why should they be obliged to demolish their Churches in the eight days time allowed them to prepare themselves to leave for ever their Country? What is this for, but to render their escape impossible. Thirdly, this Edict commands they should lay down their Arms, and lay open their Countries to Popish Priests, and other Emissarys. Now it's plain, that in laying down their Arms, they must lye at the mercy of their Enemies and at the fury of the Soldiers, who would not have fail'd entring in upon them, to hinder their escape; and torment them till such time as they had chang'd their Religion, as they have done in *France*. And their dreadful apprehensions had too certain grounds, seeing they had no assurance given them, That the Troops should not come down into the *Vallys*. Fourthly, the *Vaudoises* are also oblig'd to depart in three separate Companys, and to render themselves in such places, where the Soldiers being encamp'd, they could not fail of having their throats cut. Fifthly, The permission which the same Edict gives the *Vaudoises* of selling their goods, was to them of no use. For besides that Sale could not be made, till after their departure, to Catholicks, and that too by Popish Officers, so also out of the money rais'd from the Sale of the same goods must be indemnify'd, the Fryers, the Missionarys, the Ancient, the Modern, and the future Catholicks for the dammages and interests which they might pretend to, and which they would not fail to make to amount to above the value of the estates sold. Sixthly, the Edict imports, that besides those who shall leave the *Vallys* of their own free will, the Prince reserves to himself the power of banishing such as he shall think good, to secure the peace of those who shall remain; which supposes

poses not only that the conditions of the Edict were so disadvantageous, that there must be several *Vaudoises*, who wou'd not accept of them, nor move thence: but moreover that the departure it self was to be lookt on, not as a favor, but as a punishment to be imposed on several *Vaudoises*, seeing they reserv'd the power of banishing those, who were willing to remain. Seventhly, the Embassadors were not named in the Edict, and the *Vaudoises* had no security for the faithful performance of the things therein contained. They had then reason to be in a great distrust; but the costly experiences which they had had in several occasions of the perfidiousness of their Enemys, and particularly in this, wherein were violated all the laws of justice, made their suspicion but too well grounded.

In fine, the Duke of *Savoy* having declared, that he was not the Master of this affair, by reason of the engagements he lay under to the King of *France*, it was not to be presum'd that his most *Christian Majesty*, who had interest'd himself in the business, wou'd be more kind to the *Vaudoises*, than he had bin to his own subjects.

The *Vaudoises* sent then their determinations to the Embassadors, who used all possible means to procure them more certain and advantageous conditions, than those contain'd in the Edict, but neither their reasons or solicitations cou'd obtain any thing for them. They were continually told, that as long as the *Vaudoises* were in arms, there cou'd be nothing granted them, or any positive promises made. So that the *Vaudoises* being perswaded, that the design of disarming them, was to destroy them with less difficulty, cou'd by no means assent to so foolish proposals, and therefore persisted

sisted in the resolution of defending themselves, in case of invasion.

There hapned a passage which serv'd greatly to confirm them in this resolution. For 2 or 3 days after the publication of the Edi&t Mr. *Tholozan*, Mr. *Gautier*, Mr. *Gavante*, Mr. *Cabriol*, and ten or twelve others of the inhabitants of the Vallys, came to the Intendant to acquaint him, that they and their familys design'd to be gon out of the estates of *Piemont*, conformably to the Edi&t; and therefore requested of him pass-ports, which he refused them, on pretence they must stay to go out with the rest.

And farther, there being severall, who refused to yield to the sollicitations he made them, for the changing their Religion, he caus'd 'em to be put in Prison, where they have many of 'em perished. There needed no more to shew they intended, not to let them leave the Country, or tarry behind without turning Papists.

However the *Vaudoises* having read a letter from the Embassadors, assembled themselves again at *Rocheplate*, on the 19th of April, where they found it necessary to stand on their own defence. It was also decreed in this assembly, that all the Ministers shou'd preach, and administer the Sacrament, the Sunday following, which was Easter day.

Some of this Vally chang'd their minds, without communicating their purposes to the rest. And the directors of the Church of *Villesèche*, wrote to the Embassadors, which were then at *Turin*, on the point of their departure, a letter dated the 20th of April, in which they declared, they wou'd obey the Edi&t, and on this account entreated them, to procure them a pass-port and some time to prepare themselves.

One of the Embassadors took the pains to go to the Camp, to make this request, but it was refused him, under pretence that the time was expired. For it was always too soon or too late.

In the mean time, the Duke of *Savoy* came to the Camp some days after the publication of the Edict, to discourage the *Vaudoises* by his presence, and to oblige them to submit to the conditions imposed on them. He had made a review of his troops, and those of *France*; who were encampt near the plain, at the foot of the *Alps*. His army consisted of the troops of his household, of all his forces, both horse and foot, of the militia of *Mondovi*, *Barjes*, *Bagnols*, and a great number of free *Booters*. And the *French* army consisted of several Regiments of horse and Dragoons, of 7 or 8 Batalions of foot which had past the Mounts, and part of the garrison of *Pignerol* and *Casal*. He had moreover set all things in order, to attack the *Vaudoises*, as soon as the limited time shou'd be expired, having appointed his army to force the Vally of *Lucerna*, and the commonalty of *Angrogne*: and the *French* army to attack the Vallies of *St. Martin* and *Peirouse*.

The *Vaudoises* on their side, had taken some care to defend themselves. They only held one part of the Vally of *Lucerna*. For the Town which gives the name to this Vally, and several other considerable places was in the Enemies hands. The Commonalty of *Angrogne*, to which several give the name of a Vally, by reason of it's great extent, was not wholly in the hands of the *Vaudoises*. They were Masters in the Vally of *Peirouse*, only of some places which depend on the states of *Piement*; for this Vally is divided between the *French* King and the Duke of *Savoy*; but they held all the Vally of
St.

St. *Martin*, which is stronger than any of the rest by it's situation.

They had fortify'd themselves in each of these *Vallys*, by several *Retrenchments* of Wood and Stone; Being about 2500 men able to bear Arms, having chosen their Officers from the most considerable Persons of their own *Country*, there being no *Forreigners* amongst them, and they thus expected the *Enemy* with great resolution. But as on one hand they had no regulated *Troops*, nor experienc'd Officers, and on the other, there were several *Vaudoises* who had bin corrupted or fal'n off from their resolutions, during the *Negotiation*, so it is not to be marvel'd at, if they took not all necessary precautions. One of the greatest faults they committed was their undertaking to keep all their *Posts*. For had they abandoned those at the farthest distance, and retired into the *Retrenchments*, within the *Mountains*, ther's no likelyhood they could have bin attackt with any success.

The 22 of *April* being the day appointed for the *Onset*, the *French Army* commanded by *Catinat* Governor of *Casal*, marcht two hours before day by *Torchlight*, against the *Vallys* of *Peirouse* and *St Martin*, keeping along the *River* of *Cluson*, being the *French King's Country*.

Catinat drew out a *Detachment* of *Foot*, commanded by *Ville-Vielle* a *Lieutenant Colonel*, who having past over the *River* on a *Bridge*, entred into the vally of *Peirouse Piemontoise*. He posselt himself of *St. Germain*, a *Village* which the *Vaudoises* had forsaken, and came and insulted over a *Retrenchment*, not far off, wherein there were 200 men.

The *Vaudoises*, after some resistance, quitted this

Post; and betook themselves to another, which lay more advantagiouſly. In the mean time, a new Detachment of Horſe and Dragoons, having in like manner paſt the River, came to the aſſiſtance of the Infantry, who had began the fight. They did all they could to gain the *Vaudoifes* Retrenchment which they thought no hard task, ſeeing they were ſix to one; but they found here ſuch vigorous defence, that having loſt a great many men, they Retrench'd themſelves within Piſtol ſhot. Both partys held continual firing for 10 hours, but in fine, the *Vaudoifes* iſſued out from their Trenches, with their Swords in their hands ſurprizing the *French*, who did not expect ſuch a bold action, and drove them into the plain beyond *Cluſon*, where by good hap, they found a Bridg, which ſav'd them from drowning.

There were in this Rencounter, above 500 *French* kil'd, and wounded; and amongſt the reſt, ſeveral Officers of note; and the *Vaudoifes*, on their ſide, loſt but two men, and had ſome few wounded. The relation, which the contrary party has wrote, on this ſubject, intituled an account of the war againſt the Religionarys called *Barbets*, agrees touching the great loſs, the *French* made; ſaying the *Vaudoifes* fought ſo deſperately, as forced the *French* to an unhandſome retreat beyond *Cluſon*. In this defeat, *Ville-Vielle* betook himſelf to the Church of *St. Germain*, with 70 Soldiers, and ſome Officers; who being ſummon'd to ſurrender himſelf on terms of good Quarter, he reſuſed, and ſhew'd great reſolution, tho' ſeveral of his people were kil'd.

The *Vaudoifes* had certainly forced him to yeild, had not the approaches of the Night, and the wearineſs of that day's exerciſe induced them to give over. Having therefore left a guard at the Church door, the reſt went

to seek some refreshments. *Ville-Vielle* was carry'd off at break of day, by the assistance of some Troops, which the Governour of *Pignerol* had sent secretly in the night. The *Vaudoises* then return'd to their Retrenchments, expecting to be again attackt, but the Enèmy, altho recruited by fresh forces, contented themselves with Encamping about Pistol shot distance, without firing on either side, for two days together.

Whilst things thus past in *Peirouse*, the body of the French King's Army advanced from *Cluson*, to the Fort of *Peirouse*. When *Catinat* drew out a Retrenchment of Horse, commanded by *Melac*, which having past over the River, on two Bridges, went wheeling about to gain the high grounds, which separate the Vally of *St. Martin* by a Village named *Rioclarct*. But those who commanded in this Vally, not expecting to be attackt after their offers of compliance with the terms of the Edict; especially considering the day, denoted for their departure out of this Vally, was not come. They therefore had not put themselves into a condition of defence, neither did they make any resistance; whereupon they chose to lay down their Arms and to implore the pitty and compassions of the Victors. But the French, being enraged, at what had past, at *St. Germain*s, contented not themselves with burning, ravishing and plundering, but Massacred, without distinction of age and sex with unheard of fury, all those, whom flight could not save from their cruelty. *Catinat* having ravag'd all the Countrey of *Rioclarct*, in the most barbarous manner imaginable, left some Troops in the Vale of *St. Martin*, and traverst with the main body of the Army, the Mountains, which separate this Vally, from that of *Peirouse*; and went and encampt, without finding any resistance,

in the vally of *Peirouse*; where the Souldiers Massacred all those, who fell into their hands; without sparing men, women, or children. In the mean time the Detachment, which *Melac* commanded, having encampt one night on the risings of the Vally of *St. Martin*, entered through several parts into this Vally, directed by the *Vaudoises*, who were so wicked to lead them, thro' unknown ways, to all others, but only the inhabitants of the Countrey.

He left in all places, where he past, the marks of an unheard of fury; and went and joyned himself to the rest of the Army, which lay encampt at *Pramol*. We shall not give here a particular account of the crueltys exercis'd, in these occasions, and several others; but content our selves in reciting in the sequel of this relation, some instances, which may make us judg of the rest.

We must of necessity, break off the relation, of what the *French* did in *Peirouse*; seeing there happen'd such things in the Vallys of *Lucerna*, and *Angrogne*, which should be first taken notice of.

The Duke of *Savoy's* Army being come to the plain of *St. John* the 22 of *April*, were drawn out into several bodys which attackt diverse Retrenchments, which the *Vaudoises* had in the Vallys of *Lucerna* and *Angrogne*. The *Vaudoises* not being able to withstand the Enemy's Cannon, in such places, which likewise lay open to the Horse, were forced after some resistance to abandon part of these Retrenchments, and to betake themselves to a Fort, more advantagiously situated, near *Angrogne*, to the number of 500 men.

The Enemy having burnt all the houses which they came near, they afterwards assaulted the Fort of the
Vaudoises,

Vaudoisers, who defended themselves so vigorously, with shot and stones, against this great body, that they kept their post all that day, with the loss only of five men. Whereas the Enemy lost 300, altho' defended by an advantageous retrenchment.

The *Vaudoisers* fearing they cou'd not keep this fort; because the army continually grew bigger, betook themselves to another, at 200 paces distance, that was better situated; where they expected the army with great courage, which advanced to assault them, when advice was sent them, that the Vale of *St. Martin* had surrendred, and that the *French* was coming on them behind; for to this Vally, there is an easy passage from *Lucerna* and *Angrogne*.

This news oblig'd the *Vaudoisers*, to enter into composition, with *Don Gabriel* of *Savoy*, Uncle and General of the Duke of *Savoy's* army, and with the rest of the other Officers, who on notice of his Royal Highness's will and pleasure, positively promised, as well from him, as from themselves, that the *Vaudoisers* shou'd receive a full pardon, and be remitted to the terms of the order of the 9th of April, provided they stood to his mercy. But the *Vaudoisers* making some scruples at the confiding on this promise; *Don Gabriel*, who had notice of it, sent them a letter, writ and sign'd with his own hand in his Royal Highness's name, and in these words.

Lay down immediatly your arms, and throw your selves on his Royal Highness's mercy, in doing which, assure your selves, he grants you pardon; and that no violence shall be offered to your selves, your wives, or children.

An assurance of this nature, one wou'd think, shou'd be sufficient, for the securing the *Vaudoisers* lives and libertys. For besides that this promise was made in

the name, and on the part of the Duke, it must have seem'd no less valid, had it only came from *Don Gabriel*, and other Chief Officers.

The *Vaudoises* then laid down their arms, in reliance on this promise, and went most of them to surrender themselves to their Enemies; hoping they shou'd be immediatly released. But all those who put themselves into their hands, were made prisoners, and led to the Town of *Lucerna*, under pretence, they were to be brought to his Royal Highness, to make their submissions.

The Enemies also seized on all the posts, which the *Vaudoises* had held in *Angrogne*. They contented not themselves with sacking, plundering, and burning the houses of these poor people; they moreover put to the sword a great number of *Vaudoises* of both sexes, Old and Young. They Ravisht several Women and Virgins, and committed, in fine, such brutish actions, as strike with horror all persons, endued with any sense of humanity. Yet there were several *Vaudoises*, who after this composition, slipt privately out of their hands, unwilling to deliver themselves to the mercy of such barbarous wretches, before they knew what wou'd become of their companions, who had yielded themselves. Seeing then on one hand, that the army exercis'd horrid crueltys, wherever it past; and on the other, that they detain'd all those who surrendred themselves, they therefore hid themselves in the woods, and sent a request to *Don Gabriel* by one *Bartholomew Fraschie*, to entreat him to release their brethren, detain'd contrary to promise; and to forbear those acts of hostility, which were carry'd on with such barbarous cruelty. *Don Gabriel* made no answer to this humble request: but some Officers

ficers told *Fraschie*, that the *Vaudoises* were carry'd to *Lucerna*, only to beg pardon of his Royal Highness, and that after this, they shou'd be releas'd.

In the mean time the *Marquess de Parelle* gain'd the rising ground of the Vallys of *Angrogne*, with a detachment from the army, who finding no resistance, made up to the most considerable fort of the *Vaudoises*, and in which they had most of their cattel. The *Marquess* gave the *Vaudoises* to understand, that the peace being made, by the capitulation of *Angrogne*, it was their fault, they enjoyed not the fruits of it. He assur'd them, for this effect, on the word of a man of honor, that if they wou'd put themselvs into his hands, neither they nor their wives or children, shou'd be harmed; and that they might carry with them, whatever they pleas'd, without any fear of it's being taken from them. That nothing wou'd be required of them, but to make their submissions. And that as for those, who wou'd become Catholics, they might return in all safety to their familys and Estates, and as to the rest, who were willing to leave the Country, they shou'd have free liberty to depart, according to the order of the 9th of April.

These *Vaudoises* then surrentred themselvs again on the faith of these promises, which were no better observ'd, than the others. For the Enemy's were no sooner entered into the fort, but not only whatever the *Vaudoises* there had, was delivered up to the Rapin of the Soldiers, and *Banditi* of *Mondovi*, their capital Enemy's, who enriched themselvs with their spoils: but these poor people, the greatest part of which were ancient Men, Women, and Children, were made Prisoners, with some Ministers, who were amongst them; and conducted with such fury; that those whose age,

or other infirmitys permitted not to travel fast enough to the Soldiers minds, were slain with their Swords, or thrown down from Rocks.

To return to the *French*, whom we have left at *Pramol*, in the Vally of *Peirou'e*, they behaved themselves after the same manner, as the troops of the Duke had done at *Angrogne*, and in the Vale of *Lucerna*. They had encamp't themselves in a part of the common of *Pramol*, call'd the *Rua*; which is about halt an hour's march from another place, term'd *Pieumian*, where a party of those of *Pramol*, *St. Germain*, *Praruftin* and *Rocheplate* had retired, to the number of 1500 persons, Men, Women, and Children. The *French* might easily from their quarter come down to *St. Germain*, and fall on the 200 *Vaudoises*, who had so valiantly defended themselves, and had resettled themselves in their trenches. But having notice of the loss of the Vally of *St. Martin*, and the Enemys march, they thereupon left this re-trenchment, for fear of being attackt behind, and went to their brethren in *Pieumian*.

Whilst they deliberated on the course they shou'd take to defend themselves, against the *French*, who were preparing to invade them; some Inhabitants of the Vallys, being suborned and won over to the Enemy, came and told them, that the Vallys of *Angrogne* and *Lucerna* had submitted to the will of their Prince, who had taken 'em into favor, and granted them the terms of the order issued out the 9th of April. They also told them, it was in their power, to end a warr, the burden of which they were not able to sustain alone, and to procure for themselves an advantageous and lasting peace. Which news having taken from the *Vaudoises* part of their resolution; they sent Deputys with a Drum, to
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the *French* General, to treat of peace. Who told them, that the intention of his Royal Highness was to pardon them, and positively promised them from his part and his own their lives and liberties, with leave to return with all security to their houses, provided they layd down their Arms immediatly. And the Deputys telling him they fear'd lest the *French* enrag'd at what had past, at *St. Germain*, would take vengeance, on the *Vaudoises*, when they had nothing to defend themselves: he made them great protestations and oaths, that supposing their whole Army should pass by their doors, they would not offer the least violence.

This composition being made, *Catinat* retained one of the Deputys with him, and sent the others to give advice to the *Vaudoises*, to oblige all those who had dispers'd themselves, to repair the next morning being the 25 of *April* at *Pieumian*; that every man might return to his house on notice of the peace. Whilst the *Vaudoises* assembled at *Pieumian* the scattered familys, *Catinat* gave an account of this Capitulation to *Don Gabriel*, who sent him over night a messenger, who passing by *Pieumian*, assured the *Vaudoises* he brought good tidings of peace, and the next morning in his return, he told them it was concluded. They were so well perswaded of the truth of it, that the day before they had layd down their Arms according to the conditions of the treaty, entirely confiding in *Catinat's* promise: They waited in this condition for news from *Pieumian*, when there arriv'd one named *St. Peter*, one of the *French* King's Captains of the Garrison in the Fort of *Peirouse*, follow'd with several Dragoons. Which Captain was well known by the *Vaudoises*, and immediatly reiterated to them the assurances of the peace; but presently caus'd the men to

go together apart, in a certain place, and the women and children in another.

The *French* Troops being at the same time arriv'd, told the men, they had order to conduct them to their houses, and made them pass along through them four in a rank. These poor people having bin constrain'd to leave their Wives and Daughters expos'd to the Soldiers discretion, were led not to their houses, as they had bin told, but to *Don Gabriel*, who was encamp't on the Mountain of *La Vacherie*, and who caus'd them to be carry'd prisoners to *Lucerna*.

In the mean time, the women suffer'd whatever the fury, and brutish inhumanity of the Soldiers could devise against them. For these Barbarians, contented not themselves with taking from them their money, but violated their Chastity, with such Circumstances, as are a shame to nature; and kil'd many of them in their resistance of their filthy attempts. *Catinat* was not present, at what pass'd at *Pieumian*. He left the ordering of this affair to some Officers, to keep out of hearing the just reproaches, and complaints of the *Vaudoises*; or else that he might not be the Spectator of so many Villanous actions. But however it is certain, that excepting some women, who were kil'd, and such as fled away from the persecution of these Monsters, and saved themselves in the neighboring Woods, in danger of the Guns, that were shot at them, to stop them; all the rest, were dragg'd into divers prisons, with great cruelty.

It will be needless, to use here many arguments to shew, that the Enemys of the *Vaudoises*, have violated in these rencounters, the most Sacred and inviolable obligations. The relation of what is past, suffices, to clear this truth; seeing it clearly justifies, That the
Vaudoises

Vaudoises have bin the victims of their Enemys perfidiousness. And it's in vain to think to excuse this breach of promise, under pretence the *Vaudoises* were rebellious Subjects, who had taken arms against their lawful Prince; for it will be easy to shew, that they cannot be accused of rebellion; seeing they only made use of a natural defence, against the unjust oppressions of the *Congregation of propagation*, and their other Enemys. But the present question is not, whether the *Vaudoises* could justly do what they did; but touching the performance of the promises, which have bin made them; notwithstanding this their pretended rebellion; seeing their surrender of themselves, was grounded on the faith of these promises. So that it's certain the violation of an obligation of this nature, can have no other colour, than the authority of this maxim, That *faith is not to be kept with Hereticks*. It's also certain, That Kings and Princes are especially oblig'd to condemn this vile maxim, in that they be the representatives of a being, who never fail'd of being faithful to his promises, and who has ever punisht perfidiousness, either in the person of those who have bin guilty of it, or in their descendants.

It's also in vain to alledge, that when the *Vaudoises* surrendered themselves, they had only promise of life; for it's plain they were promis'd likewise their liberty. But had the promise extended no farther than life, can it be affirm'd they kept their word, when they made them all perish under the weight of an intollerable misery, and the hardest captivity as ever was.

The Vally of *Peirouse* being reduced as the rest by the Capitulation of *Pieumian*, one part of the *French Army* left this Vally, and went and joyn'd *Don Gabriel* at the *Vacherie*; Then it was that on all sides they hunted, and

caught, these poor *Vaudoises*, who were dragg'd to several Prisons, under pretence of being led before his Royal Highness, to entreat his pardon. But that which seems most deplorable, was their refusal to hear the complaints, and tears, of families, who implored the favor of suffering together. For they separated the Fathers from their Children, and the Husband from the Wife, to deprive them of the means of comforting and strengthening one another. They violated the ties of nature and consanguinity, that they might be less able to bear the temptations, and other miseries, they provided for them. They designed, that those who could resist the sufferings, and miseries of a rigorous prison; should be overcome by the restless longings, to be with their relations. There were several young people of both Sexes, who were dispersed, and placed in several particular houses in *Piemont*; but this was not from a motive of equity, but to make them change their Religion, and to keep them from coming near their Parents.

Yet there were then a great number of *Vaudoises*, who had not delivered up themselves, nor were as yet taken; For those of *Villars*, *Boby*, and some other places, in the Vally of *Lucerna*, would not consent to the composition, as did the rest, that they might keep themselves free. Many of those of *Angrogne* had joyned themselves to these, having observ'd how the Enemy kept their word. And several of the *Vaudoises* of the vale of *St. Martin*, had searcht for shelter, and hiding places, in Woods and Rocks, to escape the barbarity of the *French* fury; who gave no quarter. The enemy resolv'd to be masters of these *Vaudoises*, by force or fraud; as they had bin of the rest. For this effect, whilst part of the Duke of *Savoy's* Army, was employ'd against those, who were
still

still in arms, in the Vally of *Lucerna*; the *French* return'd to that of *St. Martin*, with the *Marquess Parelle*; who was well known to the *Vaudoises*, and the better able to persuade them. He knew by experience, that craft was a more likely means to succeed, than open force. He made use then of some *Vaudoises*, who had yielded themselves, and in whom the people confided; causing them to march at the head of the army, with pistols at their throats, who were forced not only to be guides to the *French*; to discover the *Vaudoises*, in the secret places of their retreat, but moreover to write several notes, to exhort their Brethren, to throw themselves on the clemency of their Prince; whose favor was offered, to all those, who wou'd accept it. And because the usage of those who had already surrendred themselves, might discredit this sollicitation; it was added in several of these notes, that the prisoners wou'd be soon set at liberty. On the credit then of these notes, many of these poor people delivered up themselves, for several days, as relying too on the assurances, which the *Marquess Parelle*, and the other Officers gave them, of his *Royal Highness's* pardon.

Several others were Massacred, or taken by the Soldiers; but both those who surrendred themselves, and those who were taken, had both the same destiny; and were equally led away prisoners, into divers prisons and castles.

Whilst thus craft or cruelty wasted the Vally of *St. Martin* of it's inhabitants; let us see what pass'd in the Vally of *Lucerna*. The *Vaudoises* here, held amongst others, two strong places; the one call'd *Faimet*, and the other *Chamruma*, above the Castle into which one part of those who had escaped out of *Angrogne* had fled.

These

These two places sheltered *Villars*, wherein there were above a Thousand Persons, as well Old as Young. A detachment of the Duke of *Savoy's* army, assisted by the *Banditi* of *Mondovi*, came and attackt these two places; where the *Vaudoisés* defended themselves, for a whole day with an extraordinary courage. They kild a great number of Soldiers, and considerable Officers, amongst which was the Commander of the *Banditi*. They had only six men kild, and as many wounded. The Enemies were extraordinarily tired and intended a retreat: but forasmuch as they might be pursued easily, and defeated in retreating, they thereupon bethought themselves of this stratagem.

Several Officers having laid down their arms, and layd by their hats, drew near at night, near the trenches of *Chamruma*, with an hankerchief at the end of their sticks; and desired a parley, to make proposals of peace. They shew'd a paper, and told the *Vaudoisés*, they came from receiving letters, that peace was concluded, in all the Vallys; that his Royal Highness had granted a general pardon to all his subjects, and that it was their fault, who were still in arms, that they were not comprehended in it. They added they had order to cease all acts of hostility, and exhorted the *Vaudoisés* to do the same, and to accept the grace his Royal Highness offered them, of which the *Podestat*, there present, cou'd give them assurance. Which person being well known by the *Vaudoisés*, having adjoyn'd his protestations to those of the other Officers, and altogether having promist them, with the greatest earnestness, their lives and libertys; provided they withdrew; the *Vaudoisés* of *Chamruma* trusting to these promises, left the place to the Enemies and retired, being perswaded of
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the certainty of the peace. There were several of *Angrogne*, who came to the Castle to enjoy the fruits of this peace, but they were immediatly seized on, and convey'd away. This credulity of the *Vaudoises*, took from 'em a favorable opportunity, of overthrowing their Enemies; for they might, without any danger, or trouble, vanquish troops, who had wasted all their warlike ammunition.

The Enemies, who pretended they had marcht away, only to make the *Vaudoises* leave their post, which was a very advantagious place, having receiv'd some recruits, immediatly return'd and possess't themselves of it. Those who were at *Faimet*, and had not entered into composition, were then oblig'd to Abandon theirs, because it was commanded by the other, and to betake themselves to the mountains of *Villars*. The Enemies march'd after them, and encamp't at *Bonnet*, on the avenues of *Villars* and *Boby*; where they remain'd two days without attempting any thing against the *Vaudoises*, who might be about 4 or 500 men. The Officers of the Army, employ'd this time, in offering them proposals of peace, attended with specious promises; provided they surrendred themselves, and terrible threatenings, if they stood on their defence.

The *Vaudoises* reply'd to these proposals, that they desired nothing more; but that which was offer'd them, was more to be dreaded than war, seeing it was not to be purchas'd, but by the loss of their liberty. That notwithstanding the peace promised to those of *Chamruma*, and on the faith of which they had deliver'd up their post, yet were they imprison'd, who had surrendred themselves, and that the example of their Brethren taught them plain enough, what they must expect,

expect, if they rely'd on these assurances. Yet did not this hinder, but a great number of the *Vaudoises* delivered themselves to the Enemy, in that they swore to 'em, that those who had yielded themselves shou'd soon be set at liberty to return to their houses; having been carry'd to his Royal Highness only to ask his mercy, but these were also lead away captive, and used in no better sort than the rest.

One wou'd marvel at the easiness, wherewith the *Vaudoises* suffered themselves to be deceived so often. But it's to be observ'd, there were several, who did not believe any defence cou'd avail, after so many persons and places surrender. Others feared lest their opposition, shou'd prove more than ordinary prejudicial to their Wives, and Children who were in prison. And the most part, cou'd not imagin, their Enemies cou'd be cruel enough, to starve in prison such as delivered themselves up to their mercy. They hoped however they shou'd be set at liberty, after some months imprisonment.

But the rest of the other *Vaudoises*, being much weakned, quitted *Villars*, on which the Enemy seized; who ceas'd molesting them till May 4; when the troops being reinforced, attack'd *Boby*, where the *Vaudoises* were retired; but they were vigorously beaten back by an 150 *Vaudoises*; who were in the mountain of *Subjusque*, and who without the loss of one Man, kild some Officers, and a great many common Soldiers. Eight days after the *French* army joyn'd that of the Duke of *Savoy*. The Enemies then made their last effort to be Masters of *Boby*, but the *Vaudoises* defended themselves so well, that after a fight, which lasted the whole day, they constrained the army to retire,
and

and to encamp at *Serre de la Sarfena*, with the loss of many Men.

The next morning, the *Marquess de Parrelle*, who came from the Vally of *St. Martin*, with a great detachment, past over the ridge of *Julien*, which is an *Alpe* which was thought inaccessible, and prepared himself to attack the *Vaudoises* behind. Which oblig'd the *Vaudoises* to quit *Boby*, and to betake themselves to the Woods and Rocks. The *Marquess de Parrelle*, and the *Count de Brichantan* having possess'd themselves of these posts, which the *Vaudoises* had now forsaken, sent several Persons to them in their retreats, to exhort them to surrender, and to accept of a pardon; and several of these poor people being prest with misery and hunger, surrendred themselves to these offers, and became captives by their own credulity. Others yielded to the Governor of *Mirebouc*, on assurance from him of their lives and libertys; but they also payd for their trust in his word, by a rigorous imprisonment. There were several, who had betaken themselves to the Mountain of *Vandelin*, and who fought for some time with great courage and success. Yet they at last too suffered themselves to be over-perswaded by the *Count de la Roche*, Governor of the Vallys, on promise which he made them of their lives and libertys. He assured them, by a note, writ with his own hand, they shou'd return to their houses; but they had no sooner forsaken their places of retreat, but they were clapt up in Prison, and the note taken from them which he had giv'n them.

The Enemys of the *Vaudoises*, having by the means afore related, taken away the lives of an infinite number of Persons, and deprived above 12000 of them of

their libertys, and carry'd away, and disperst above 2000 Children, thought they had now done their work. They carry'd on then their unjust practises to the end, and caused all the *Vaudoises* Estates to be confiscated.

And thus were the Vallys of *Piemont* depopulated of their ancient Inhabitants, and the light of the Gospel extinguisht in a Country, where it had shined for so many ages. Thus did perfidiousness, and violence, triumph over the simplicity of the *Vaudoises*, which the Council *de propagatione*, and their other Enemies have executed to their utter extirpation. But to the end we may know throughly, with what spirit their persecutors have been animated, we may here see some of the barbarous acts and crueltys, which they have exercis'd in these occasions.

Altho' we design to speak only of those, which have been practis'd, after the compositions; yet we may relate some of the barbaritys, with which the *French* signalis'd their entrance, into the Vally of *St. Martin*; not only because they transcend the bounds, which Christians ought to set to their Victorys; but moreover, because they have been committed on Persons, who offered no resistance. We may then here mention the Murthers of so many Old Men, Women, and Children, who were then the Victims of the Soldiers cruelty; the inexpressible lamentations of those poor Women and Maidens, who after the abuse of their Bodys, were constrain'd to travel all night, at the head of the army, to serve for guides to the *French*; and the monstrous and diabolical actions of these furious Soldiers, who glutted their filthy lusts, on the same Bodys, they came from depriving of life. But we shall set aside the description of these things, to speak of some instances of crueltys
and

and violences exercis'd after the surrender of the Vallys.

The Soldiers made several Massacres at *Angrogne*, not here to be instanc'd, lest it shou'd put us on a long relation of particulars. There were several Women and Maidens violated, on the account of whose modesty, we shall conceal their names, some of them being yet alive. They wou'd likewise have violated *Marguerit Maraude*, who was but 14 years of age; and because *James Maraude* her Father, and *Margaret Maraude* her Ant opposed themselves, to these violences; they were cruelly murthered. *Susanna Olviette*, and *Margaret Baline* striving to save their chastity, lost their lives by the hands of these Barbarians. *Joseph David* having been wounded at *Angrogne*, was carry'd by the Soldiers into a neighboring house, where they burnt him. Four Women and three Children of *Prarustin* were kild in a hole of a Rock, where they had hid themselves. The Mother of *Daniel Fourneron* aged 80 years, was thrown down from a precipice in coming from the *pre' de Tour*, because she cou'd not go fast enough. At *Pieumian* the Soldiers slew the Wife of *James Fourneron* and *Magdalen Roche*, because they did not readily enough deliver the money they had. *Mary Romain* a Young and Beautiful Damosel, promised in Mariage to *James Griot*, was kil'd for endeavoring to save her Chastity. Another Virgin to secure her's, having cast her self into a River, was there shot to Death. Several Women and Maidens, who are yet alive, were dragg'd by the hair of their heads into neighboring houses, where they were Ravisht with horrible circumstances; one through despair, throwing her self out of a Window, *Honoree Jayer*, a young Child, having

been found among the women, was shot to death. A great number of women and maidens running away into woods, fell by the Musket-bullets, shot after them to stop them. The Marquess *Parelle*, and several *Vaudouises*, which he made to march before him, to serve for guides; passing by *Pieumian*, to go into the Vally of *St. Martin*, found the bodys of several little children, cut in pieces; several naked women, slain with blows, some of which had Stones thrust into their privities. They also saw several Soldiers, who carry'd in their hats, the marks of an horrible cruelty, and a devilish impudicity, at which the Marquess *Parelle* was scandalis'd.

In the Vale of *St. Martin* there were six men, twenty women, and some children, who went and surrendred themselves in the Town of *Peirouse*, on promise made them, they should have no harm done them; but they were no sooner come, but these six men, were shot in the presence of their wives. *John Ribet* of *Macel* having bin taken, he had his Arms and Legs burnt to oblige him to change his Religion; but God gave him the grace, to obtain the Crown of Martyrdom, in suffering constantly the death, which these executioners gave him. They likewise inhumanly put to death *Bartholomew Ribet*, *James Brues*, and his son. They fastned one poor infirm man to an horse's tail, whom they dragg'd about, till he expired. They hang'd up a poor blind woman at her own door. They found a woman at the point of being delivered, and perform'd two murthers at one Blow, in taking away her life, and that of the child in her womb. They pursued two young women, from a place called the *Colet*, to another named *Boniot*, where overtaking them, they violated them, and afterwards both shot them and hewed them in pieces.

Four women having fallen at the same time into the hands of these Barbarians, met with the same misfortune, only with this difference, that before they were violated and massacred, they saw their childrens throats cut, in a place called the *Fountains*. They opened the bodys of a mother and her child, and tore out the bowels, which they caus'd to be burnt. They slew a great many children in the same place, because they were sick, and were not able to follow them to the prisons, where they would have secured them. Twenty two persons, who had for a long time layn hid in Woods, and most of which were women and children, were found by these murtherers on the Mountain of *Pelue*, and thrown off into dreadful Abysses; being miserably shattered and torn by the edges of sharp-pointed Flints, on which the entrails of these poor wretches were seen to hang, a long time after.

In the vale of *Lucerna*, *Susannah* the wife of *Daniel Violin*, *Katherina* the wife of *James Negrin*, *Anne Malanote*, and her daughter were stabb'd in the throats with Bayonets. Some Soldiers having used all their endeavors to flea *Daniel Pellene* alive, and seeing they could not get the skin over his shoulders, they layd him on the ground, and placed a great stone on his belly, and made him thus expire. *Daniel Brumerol* lost his life with a cord, with which they fastned and straitned with a dreadful violence his head to his belly and privitys. *Anne* and *Magdalen Vittories*, and several others were burnt; the wife of *Daniel Monin* was slayn with a Sword, with which her head was cleaved asunder. *Anne Bastianne* was thrown down from high Rocks into a dreadful bottom. *David Moudon* had also his head cleaved asunder with the blow of a Sword. *Margaret Salvajot* having bin stript
naked,

naked, had several blows of a dagger struck into her body, but she suffered not only a cruel death, in her own person ; seeing that before she dyed, these wretches had so bruised the head of her daughter but 7 months old against rocky places, that the brains came out in the mother's sight. They cut in pieces *Mary Salvajot* ; and poignarded *Mary Durand* for resisting the attempts, made on her chastity. They cut the throat of M^{rs}. *Bertrand*, the Minister's mother, who was 80 years of age, and lay bedrid. A young maiden of *Boby* was fastned naked on her back on a Mule, and thus exposed ; and led openly through all the Town of *Lucerna*. Amongst a great number of *Vaudoises* which were hang'd in *Boby*, there was one named *Anthony Malanot*, on whom the Soldiers discharged their Guns several times after he was dead, making their mark those parts of his body, which modesty puts on scrupling the mention,

The Soldiers having found a woman, named *Faimonate* in a cavern of a Rock, on the Collier's Mount, they led her to the *Marquess de Bavi*, Colonel to the Regiment of *Savoy*, who askt her how long she had layn in that place, and how she sustained her self ; she answered she had there hid her self 8 days, and liv'd on the milk which a Goat she had taken along with her had yielded her. They would have afterwards obliged her to tell them where the *Vaudoises* were, who hid themselves in Rocks ; and protesting she knew nothing in that particular, the Soldiers, after having given her a kind of torture, in fastning and then straitning her fingers with matches to make her confess, tyed her neck and heels, and in this posture threw her down from an high Rock ; but being stopt in the way, They with stones so bruised her, that her bowels came out, and at length beat her quite

quite off, in the presence of the *Marquess de Bavi*. A youth of the Vallys, named *David Magnot*, whom this *Marquess* had a fancy to, and had kept to wait on him, having since gotten away, was an eye-witness of this horrid action. *Daniel Moudon*, one of the Elders of the Church of *Roras*, having bin the spectator of the death of *John*, and *James Moudon* his two children, (whose heads the Soldiers cut off) after he had seen the body of the wife of *John* ript up from the Navil, and her daughter's brains beat out, who was not above 6 weeks old, and the two children of *James* cut in pieces, (one of which was 4 years old, and the other 14 months,) was constrained by these Monsters, to carry cross his shoulders the heads of his two sons, and to march barefoot 2 hours journey, near *Lucerna*, where he was hang'd in the midst of these two heads, which were fastned to a Gibbet.

There would be no end in reciting particular instances of these kinds of crueltys. Neither shall we insist on the pitious death of so many Ancient and infirm people of all ages and both Sexes, who perished thro' cold and hunger, as well in Woods as holes in the Rocks. We here pass over an infinite number of prisoners, who were hang'd, without any formality of justice, on the arms of Trees; and in Towns and Villages, amongst which was *Paul Megle* an infirm young man, who was carry'd out of his bed to execution.

What we have related may suffice, I think, to shew how far extended the fury of the *Vaudoises* Enemys. We shall only then add here the death of Mr. *Leidet*, which is equally worthy of pitty and admiration. He was Minister of *Prabx* in the vale of *St. Martin*, who had escaped at the Surrender of the Vallys, and hid himself for some time in the holes of Rocks. He was taken by a

Detach-

Detachment of Soldiers, and carry'd away to *Lucerna*, into the Pallace of the Marquess of *Angrogne*, where was then the Duke of *Savoy*. He was put into prison in a Tower of this Pallace, and one of his feet lockt into a kind of Stocks: where he long remained in this condition with bread and water, not being able to lye down. It was sayd he was taken with his arms in his hands, but this appearing to be a false accusation, as it was afterwards justiyed, by those who took him, he was left severall months in Prison, without having any judgment past on him, and severall Judges excused themselves from meddling with him. Yet in the mean time no day past, in which he was not exposed to the persecutions of the Monks and Popish Priests, with whom he earnestly disputed, touching his Religion, and always confounded them. They brought him one day two Bibles, in which he shewed them so clearly the truth of his belief, that they left him, and shamefully withdrew, after a dispute which held four hours, They often put him in mind of his approaching death to affright him, and told him severall times, there was no ways of escaping it, but by turning Roman Catholick. But he receiv'd the news of his death with great tranquillity. He answer'd them, that tho he well knew, they could not justly put him to death, seeing he was not taken with his arms in his hands, and that moreover the Duke of *Savoy* had promis'd pardon to all his Subjects, Yet was he ready to suffer, what they might lay upon him, esteeming himself very happy, if he might suffer death for the name of Christ. He strengthened by his example and exhortations the prisoners, which were with him, some of which had leave to come to him. In fine the Monks and Fryers, being enraged at his zeal
and

and constancy, found at length Judges compliant enough to condemn him to dye.

The day whereon he was executed, the Recorder *Salvay* pronounced sentence on him, in the presence of several Monks, which he heard read with admirable resignation, not shewing the least trouble or alteration in his countenance. The Monks left him not all that day, altho he desired them, several times, to let him be in private, that he might the better pray to God; but they would not give over troubling him, but forced him into disputes with them, as believing he was not now in a condition to defend himself against them, but he disengag'd himself with such smartness and presence of mind, that they were all astonisht at it. Yet this hinder'd them not from returning the next morning, to have the satisfaction of tormenting him, to the end of his life. He sayd when he was going out of the Prison, that this was a day of double deliverance for him, seeing his body would soon be freed, not only, from it's corporal prison, but his soul translated into immortal joy and felicity. He went to the place of execution with inexpresible chearfulness and resolution, both despising life, which the Monks offered him, and death, which was now before his eyes. He made a long and affectionate Prayer, at the foot of the Scaffold, with which those who stood by, were sensibly touched. He uttered these words on the Ladder, *My God into thy hands I commend my Spirit*, and dyed so edifying a death, that the Fryers themselves, who would not leave him, were forced to acknowledge, he dyed like a Righteous person.

There only then remain'd in the Vallys some Inhabitants, who preferring death before servitude, would not hearken to the proposals of peace. Some of these

were in the Vally of *St. Martin*; and although the one knew not the design of the others, because the Army lying encampt between these two vallys, they could have no Communication: Yet they were all of the same mind, and took both a resolution worthy of immortal praise. They remain'd a long time hid and disperst in the Mountains, to prevent falling into the Enemys hands, who went every day out in small partys to surprise them. One cannot sufficiently admire the constancy, with which they endured, all the wearynesses, and miseries, to which they lay expos'd; being often glad to feed on grafs, and the dogs, and other beasts which came to prey on the *Vaudoises* dead bodys; which lay unburied in the fields. But the *French* and *Banditi* of *Mondovi* being retired, they were not so strictly pursu'd by the Duke of *Savoy's* Army, which remain'd alone in the Vallys. Then it was, that those who were in the vally of *Lucerna* began to come out of their hiding places, to seek for food to sustain their languishing Spirits. There were not in this vally above 42 men, besides some women and children, when they were all together met, yet they made several attempts in the plain, always loading themselves with provision and other necessaries, and worsted in several rencounters divers of the Enemys detachments, and kil'd and put to flight a great number of the *Savoyards*, who were come to inhabit in the Vallys, and in fine performed, for several months, such gallant actions, that they put the Enemys under contribution, and forced them to furnish them with provisions, for some time; to hinder them from making their inroads into the plain.

We shall not now make a particular relation of these generous attempts, lest we engage in a long discourse,
but

but content our selves with saying, that the Court of *Turin*, having in vain attempted by force, to exterminate them from the Vallys, sent them pass-ports, in good form, under hand, and hostages, for greater surety of their retreat; tho' those who carry'd these proposals to the *Vaudoises*, wou'd by no means allow they acted by the Court of *Turin's* order. They affirm'd on the Contrary, that what they did, was of their own motion, and at the desire of some other Persons, who undertook to obtain these pass-ports, and deliver them hostages. But it's certain, an affair of this nature, cou'd not be carry'd on, without a more than bare connivance from the Court of *Turin*. For besides, that no particular Person, dared to have undertaken, of his own head, such a business; the pass-ports which were dispatched, did afterwards fully shew, that all was done by the Court's order.

However the *Vaudoises* at first refused to hearken to this proposal, whether they thought they ought not to put any confidence in the promises made them, or whether resolving to perish themselves, but they wou'd deliver their Brethren out of Captivity, Death being more sweet to 'em than life, whilst they groan'd in their chains. A while after, this proposal was renewed, and several considerations were offered to oblige them to an acceptance. They were told that the Duke of *Savoy* had declared, that as long as they were in arms, the Prisoners shou'd not be released, and they were positively promis'd, that as soon as ever they were departed, their Brethren shou'd be set at liberty.

So that the *Vaudoises*, considering on the one hand, that Winter came on, and that they must expect no succors; and on the other, that their resistance, might

furnish their Enemys, with a pretence, for the detaining of the Captives; they thereupon determin'd to depart their Country. It was then agreed and resolv'd, they shou'd leave the Vallys, and depart with their Wives and Children, arms and baggage, in two troops or companys, having their charges defrayed; and they conducted, as far as *Switzerland*, at two several times, by one of his Royal Highness's Captains, with sufficient pass-ports.

That for the greater security of the first troop, which shou'd set out, hostages shou'd be left in the Vallys, in the hands of the second; who shou'd keep them, till such time, as they had heard, that the first company was arriv'd; and then this Captain shou'd deliver into their hands an Officer of his Relations, for an hostage, till such time, the second troop or company shou'd be arrived.

This treaty was faithfully executed, for those two companys happily got out of the Country into a place of surety, with their arms and baggage, under the conduct of this Captain. We must not forget one remarkable circumstance; which is, that the *Vaudois*es would never consent to leave the Country, till such time, as their kindred, who were in Prison, were released, and sent to them; whence it must be concluded, that this treaty, was mannag'd by the Court of *Turin*; seeing these Captives, cou'd not be released, but by it's order.

The *Vaudois*es, who were in the Vale of *St. Martin*, did almost the same things, as those had done in the Vally of *Lucerna*. For altho' they were reduced, at last, but to 25 Men, and some Women and Children, yet they defended themselves, with such vigor and resolution,

solution, that they also procured themselves passes, to retire to *Switzerland*, with their Wives and Children, arms, and baggage.

We have already sayd, that those in one Vally, knew not what past in the other, because the army cut off all communication. Cou'd they have joynd, or heard of each other, no doubt they had made a more advantageous composition, and perhaps delivered their Brethren out of their captivity. For if the Court of *Turin* were willing to keep an Army in the Vallys, to hinder the attempts of the *Vaudoises*; or design'd to People this Country with *Savoyards*; who wou'd be far from inhabiting there, as long as there were these People in Arms; there is likelyhood, that to get rid of them, they wou'd have consented to the deliverance of the Prisoners.

Whilst these *Vaudoises* retired into *Switzerland*, by means of their own Valor, which procured 'em both hostages and letters of safe conduct, the Evangelic *Cantons* did all they cou'd, for the deliverance of the Captives. They had wrote several times fruitlessly to the Court of *Turin* on this occasion. But their zeal and charity being never weary'd, they therefore convocated an assembly at *Arau* in the Month of *September* 1686, in which 'twas resolv'd to demand again the releasment of the Prisoners: they sent for this effect two Deputys to the Count *de Govon*, the Duke of *Savoy's* resident, at *Lucerna* in *Switzerland*; and having shew'd him the reasons, which engag'd the Evangelic *Cantons* to interest themselves in behalf of the *Vaudoises*, they entered into a treaty with him in the beginning of *October*, with the consent of their superiors. Which treaty obliges the Duke of *Savoy* to permit all the Prisoners

to come into *Switzerland*, and to Cloath them, and defray the charge of their Journey till they came on the frontiers; where the *Evangelic Cantons* would take care of them, and conduct them into the heart of their Country; To the end they might not be in a condition, to return to *Piemont*. When this treaty was made, it was without doubt, unknown at *Lucerna*, that the *Vaudoises* we now spoke off, were already retired; for there is an article, which says, that the Duke should give them pass-ports in good form, to enable them to depart safely, and freely, which would not have been inserted in this treaty, had what had past, on their account, been known. However the *Cantons* immediatly ratifi'd this treaty, which the Duke did not, till some time after in a letter, he wrote, on this occasion, in which he directs the course, which the Prisoners were to take, over Mountains, then inaccessible, and thro' the Country of *Valay*, which depends, neither on the Duke of *Savoy*, nor the *Switzers*, and thro' which there could be no entrance, without negotiating with the Bishop of *Sion*, to whom it belongs. It's apparent, 'twas design'd to raise obstacles against the performance of this treaty, otherwise they would not have markt out the way into other Countrys, than those of *Savoy*, where the Roads lye more commodious to go into *Switzerland*. The *Evangelic Cantons* complain'd of this, to the Count *de Govon*, about which having writ to the Court of *Turin*, the Duke at length gave order, they should pass thro' *Savoy*, to the *Canton of Berne*, and caus'd the Prison doors to be set open: but this was not before the midst of Winter, and in so rigorous a season, that according to all appearances, those who had escaped the hardships in the Prisons, must perish in their way.

It

It will be very difficult to represent all the miseries and calamities, which the Captives have endured, during nine Months imprisonment. Yet there are exact memorials of what hath past, in each particular Prison, which is matter enough for a particular history. But we shall content our selves, with giving some general representations of the miseries they have suffered. They were carry'd then into Prison, at divers times; and as fast as they surrendred themselves, or were taken. They were dispers'd to the number of twelve Thousand Men Women and Children into 14 Prisons, or Castles of the states of *Piemont*; and were more or less severely used, according to the humor of those, who were the keepers of the Prisons; but it's certain they were every where expos'd to great hardships, and sufferings. Their allowance in every Prison, was but bread and water, neither had they enough of that; in some Prisons they had very black bread allow'd 'em, which had no substance, and such as was kneaded with filthy water, that run down the kennels, and in which was found all manner of nastyness. In other places they had stinking water giv'n them, and such as cou'd not be drank, but by those, who were ready to perish with thirst. They were oblig'd in some places, to go and fetch water out of horse-ponds, and wherein were dogs thrown, at the same time they took it. In certain places they were not suffer'd to draw water out of wells; that being judg'd too good for them. In other places they were permitted to have water only, at certain hours, out of which they were not to have any; which has occasion'd several sick Persons to expire thro' need of a glass of water to refresh them. They were forced all of 'em to lye on bricks, with which the floors are paved in *Piemont*, with-
out

out straw; or if they had any giv'n them, in some places; it was either such as was so short, that it was mere dust, or else such as was musty. They were so straitned, and pen'd up in some Prisons, that they cou'd not stir without great difficulty, and when they dyed, which every day hapned, the apartments were fill'd up with others, that they might have no more ease. The stifling heat of the summer, and the filthy corruption with which the Chambers were infected, by reason of the sick, had engendred such a great quantity of lice, that the Prisoners cou'd have no rest, either night or day. They were also troubl'd with great worms, which gnaw'd their skins. There were several sick people, who may be sayd to have been the worms food in their life time. For these poor people, not being able to rise up, they were so gnaw'd with them, that their skin, being already rotted, fell off from their flesh in small pieces; and in this miserable and languishing condition, did they lye, till their deaths had put an end to all their sufferings. They did not only endure all the inconveniencys of an excessive heat, but moreover those of a severe cold; seeing that in the midst of Winter, they had never any fire giv'n them, nor any cloaths to warm them, altho' they were in high rooms, the greatest part of which lay expos'd (without windows) to the weather. They never had any light allowed 'em in the Winter or Summer, to relieve the sadness of their conditions in the dark nights, and to help the sick amongst them, several of which have perished for want of succor. A great many Women have also dyed in Child-birth, for want of help in the night; and their loss has been follow'd with that of their Children, who have receiv'd death, at the instant, wherein they shou'd have obtain'd
 life.

life. Sick people have bin severed from the sound, and layd in open places, exposd to the injurys of the Air, the winds and storms. But this cruelty, has bin in some sort, a kindness; seeing it has brought them to the end of their miserys, in the end of their lives. In other prisons, there have bin several children sick of the small Pox, lay'd in wet yards, and under the spouts, to have the water fall on them. They were not contented in not assisting the sick themselvs, they also hindered charitable people, from bringing them broth, and other necessarys. When the prisoners, have dared to complain of the little charity shew'd them, they have bin laden with injurys, threats, and blows. They were told that instead of shewing them compassion, they should be used like dogs, till they were all dead. There was scarcely any prisoner, who was not burthened with some distemper. There have bin so many sick, that no less than 75 have bin counted to lye ill at one time in a Room. There have bin taken out of the prisons a great many young children, notwithstanding the tears and supplications of both them and their Parents. In fine the prisoners have underwent such hardships, that it's scarce credible, there should be so much cruelty, amongst those who bear the Christian name; were it not well known, to what point the Enemy's of the *Vaudoisers* have extended their fury. But we cannot doubt of the excess of their rage, when 'tis notorious that above eight thousand of these poor creatures have expired, under the weight of this cruel slavery.

Yet as if it was not enough, that their bodys were thus afflicted, they have bin moreover persecuted in their souls. For the Monks and Fryars have used all possible means to make them change their Religion. But

God had endued them with the grace of persevering to the end, and there were few who fell under the burthen of the temptation. Those who turn'd were not used so severely as the rest, but were notwithstanding detain'd in captivity.

The prisoners were in this piteous condition, when the Duke of *Savoy*, caus'd to be publisht in the prisons the order, which permitted them to go forth, and retire into *Switzerland*. This publication was not made every where in the same manner, nor at the same time; but successively, and according as the prisoners were set at liberty. Yet it was read in most of the prisons by an Officer of Justice, who causing the prisoners to come before him, declared to them that all those who would depart out of the States of *Piemont*, to go into *Switzerland*, might do it, and even those who had promis'd to change their Religion; because the promises which had bin made in prison, were to be considered, as forced, and consequently void. He added they were at liberty either to go or stay, if they became Catholicks. Yet the prisoners had not all the liberty of choice which they pretended was granted them. For the Monks and Officers of the Prisons, who were present at this publication, endeavor'd to avert the effect of it. Sometimes they were told that the rigour of the season, and the cruelty of the Soldiers which conducted them would destroy a great part of them in the way. . Other times, they were flattered with the hopes of returning into their own houses, if they would abjure their Religion. But these considerations not being able to prevail on them, they were many times grievously beaten, as it happen'd in the Prisons of *Ast* where the Governor gave them a thousand blows, with a Cane, in the presence of the Auditor *Leonardy*.

nardy. They were shut up in Dungeons, and in the most noysom, and filthy parts of the Castles of *Queirasque* and others. In fine, there were so many obstacles, layd before them, that some fell under the temptation, and yielded to a change of Religion. But instead of resetting them in their houses, they were lead (as it were) into captivity into the Province of *Verceil*, the least grateful, and most barren place in all the Duke's Dominions. We must not omit some Circumstances, which are considerable enough, the one, that several young children, as well those who were brought up in prison, as others who were disperst over *Piemont*, having known that liberty was granted the prisoners, prest earnestly to go with their Fathers and Mothers, but this could not be obtained; the other, that the permission of departure, was not publisht, in the Prisons of *Lucerna*, but only fixt up at the place, to the end the prisoners might not have the advantage of it; and in fine the prisoners who were in the Dungeons of *Ast* and their familys, which were in the Cittadel of *Turin*, had not the benefit of this Declaration.

Soon after this publication, the *Vaudoises* were made to set forth in several Troops or Companys, which were conducted to *Geneva* by the Duke's Officers and Soldiers. It was promis'd by this treaty made with the Count *de Govon*, that the Captives should be cloathed, and yet there were nothing given them, but some ragged old coats, and breeches; but it was not only in this point, that the Treaty was not executed, it was violated in several others, of greater importance. For besides the crueltys which were exercis'd on several Companys, they were bereaved of a great many of their children, in their journey. There hapned two things amongst others, from

which one may judge of the rest. The one regards the prisoners which were at *Mondovi*, who about *Christmas* were told, there was an order the Contents of which was, that if they did not immediatly depart, this liberty would be revoked the next morning.

These miserable poor creatures were all in a sick and languishing condition. Yet did they choose to be gon immediatly without any convoy, and to expose themselves to eminent danger, rather than to groan any longer, under this cruel Captivity. They set out then in a night, the most cold and incommodious imaginable, and travelled 4 or 5 Leagues without resting on Snow or Ice, but with that misfortune, that there were above 150 who fell by the way and dyed; their brethren not being able to give them any assistance.

The other respects the prisoners which were at *Forfan*. There were a company of these poor Captives, who having layn at *Novalaise*, at the foot of Mount *Senis*, perceiv'd the next morning, at their setting out, that a great storm was rising on this Mountain. Some of this company shew'd the storm to the Officer, who conducted them; and entreated him to stay till it was past, and not to expose them to apparent danger, and to have pitty on so many persons, most of which were without any strength or spirit; they also told him, that if he would be so charitable to them, they should ask him for no bread; choosing rather to abide without any nourishment, than to throw themselves into this danger. But this Officer had the cruelty to make them travel immediatly, and to Sacrifice a part of them to his barbarity. For there were fourscore and six who perished on the Mountain by the storm. These were Ancient infirm people, women and small children, who had not
strength

strength to resist the severity of the weather, and whom their friends were forced to leave, as a prey to the wild Beasts. This Officer not suffering them to pay them any charitable Office. The following Companys, and several Merchants, who past soon after over this Mountain, saw the bodys of these poor creatures, stretcht out on the Snow; the mothers having still their children in their arms.

The Evangelic *Cantons*, having bin inform'd of the taking away of the children, from their parents, and other bad usages of the *Vaudoises*, in their way; thought themselves still oblig'd in charity, to endeavor their relief. They sent Deputys for this end to the Court of *Turin*, as well to favour the journey of the several Companys, who were not then arriv'd at *Geneva*, as to demand the restitution of the children, taken up in the way, and other young people of both Sexes, who were dispers'd in *Piemont*, at the surrender of the Vallys. And receiving at the same time a Letter from the Count *de Govon*, by which they were inform'd, that his Master had referred for some time the deliverance of the Ministers, and would not release some prisoners, who had bin taken with their Arms in their hands, and were condemn'd to work all their lives on his Royal Highness's fortifications. The Evangelic *Cantons* therefore commanded their Deputys to demand the liberty of the Ministers, and all other prisoners, according to the treaty made with the Count *de Govon*. But before we speak of the success of this Negotiation, we must see in what condition the *Vaudoises* were, when they arriv'd at *Geneva*.

They came thither at several times, and in several Companys, which in all made not above 2500 persons; but

but they were all in so bad and deplorable a condition, that it is not possible to express it. There were several of these poor people who dropt down dead at the Town gates; and who met with the end of their lives, in the beginning of their liberty. Others were so dispirited with sickness and grief, that they were expected every moment to expire, in the arms of those who had the charity to sustain them. Others were so frozen with cold, that they had not the power to speak; some stagger'd under the weight of their distempers and wearyness, others were deprived of the use of their limbs, and could not hold out their hands to receive the assistance which was offered them. The greatest part of them were naked, and without shoes, in fine, both one and the other carry'd such marks of an excessive suffering and extream misery, that the hardest heart must needs be grieved at it.

The Companys staying some time at *Geneva*, to rest and refresh themselves, before they parted for *Switzerland*; those who were first arriv'd, went out to meet those who came next, to inform themselves touching the condition of their relations, of whom they had not heard, since the troubles in the Vallys. A Father demanded news of his child, a child what was become of his Father, an husband of his wife, a wife enquired after her husband, and every one endeavor'd to learn what was become of his friend; but this being commonly in vain, seeing most part of them were dead in prison, this occasion'd such a sad and lamentable Spectacle, that all the beholders melted into tears, whilst these poor people oppress'd and overwhelm'd with excess of their grief, were not able to weep and bemoan themselves.

But if it be difficult fully to represent the misery of these

these poor Peoples condition, it's no less hard a task to express the abundant Charity, those of *Geneva* shewed in these occasions. The Inhabitants strove so fast to meet these piteous objects to bring them into their houses, that the Magistrat was obliged to forbid the peoples going out of the Town, to avoid the inconveniencys which this hurry caused. Every one strove who shou'd have the most of these sick and distressed Persons, to have the more occasion for the exercise of their charity. They were tended not only with the same care, as their own Children, but moreover as Persons which brought peace and a blessing into their familys. There has been an extraordinary care taken of the sick, of which several have dyed at *Geneva*; and some of which, do still carry the marks which the worms have made in their bodys. All the *Vaudoises*, who needed cloaths, have been furnisht, either by those who lodged them, or out of the *Italian* stock, the mannagers of which have shew'd from the beginning, to the end, the marks of a tender compassion and ardent charity.

But it was not only in *Geneva*, where the *Vaudoises* were so kindly entertain'd, they met with the same compassion in *Switzerland*, where the *Evangelic Cantons* receiv'd them, in the most generous and Christian manner imaginable. And 'tis not only in respect of the *Vaudoises*, but also of the other Protestants, that one may say, that the Country of *Switzerland* is an assured port of divine appointment, for the reception of those, who are expos'd on the waves of Persecution.

The Deputys then of the *Evangelic Cantons* being arriv'd at *Turin*, demanded the liberty of the Ministers, and other Prisoners, and the restitution of the Children, as well of those who were taken away from their Parents,

rents, in their Journy, as of those who were dispersed in *Piemont*, at the time of the surrender of the Vallys. They shew'd that in respect of the Ministers, there could be no lawful pretence to detain them, not only because they were comprehended in the treaty, made with the Count *de Govon*; but moreover because they were the principal objects of the *Switzers* intercession; besides that it's very just to remit the pastors to their flocks, to comfort and encourage them under their sufferings. As to the Prisoners, condemn'd, for all their life time, to work on the fortifications, they likewise shew'd, they were not to be distinguisht from the rest, under pretence they are more faulty. For 1st. the treaty makes no exception to their prejudice: and says that all the Prisoners in general shall be releas'd. 2^{dly}. The Count *de Govon* has himself declared in a letter, which he has wrote on this subject, on the part of the Duke his Master; that they pretended not to retain any Prisoners. 3^{dly}. That seeing his Royal Highness was willing to grant safe conducts to those who were actually armed, on greater reason, liberty shou'd be granted to the Prisoners in question, to depart; who have been always considered, as far less criminal. And as to the little Children, they shew'd, that as well those ought to be releas'd, who had been taken away in their passage, as them who had been dispersed in *Piemont*, because both one and the other were retained contrary to the engagements of the treaty. But neither the solicitations nor arguments of these Deputys, produced any effect, they only serv'd to procure the restitution of some of the Children, which were carry'd away in the passage. For the surplus are still in the states of *Piemont*. It's true that the Court of *Turin* hath promis'd to deliver the
Mini-

Ministers but wou'd not fix the time. As yet they are disperst, with their familys which consist of forty seven Persons, into three Prisons or Castles, where they be strictly kept, and exposed to several incomodioufnesses and miserys, without any appearance of their libertys.

And thus you have an abridgement of what has past that is most considerable on the occasion of the dissipation of the Churches and Inhabitants of the Vallys of *Piemont*. There needs no more to shew, there was never any persecution more unjust and violent. As to these poor People themselves, they hope that all the Reformed states, will look with an eye of pitty on their sufferings, and have some feeling of their griefs. They are the remains of those Mother Churches, that can claim the greatest and purest antiquity, who from the bottom of their *Alps* had enlightned a great part of the *Universe*. But they are such sad remnants, and those reduced into so small a number, and such a deplorable condition, that we cannot behold either their diminution, or their misery, without being pierced with extrem sorrow. They implore then the protection of Kings and Princes, and Protestant states, and in fine of all true Christians. They entreat them by the remembrance of what Christ has done and suffered for them, to give ear to the sorrowful crys of the oppressed, and to continue their charitable exhibitions to a remnant, whom God has delivered from both a corporal and spiritual bondage. By which means they shall be enabled to pray without ceasing for their Benefactors, that God wou'd reward their charity with uninterrupted peace, health and plenty, in this life, and with immortal glory, in the world to come.

His Royal Highness of Savoy's letter to the Inhabitants of the Vallys.

To our most dear and faithful subjects of the Vallys of *Lucerna, Peirouse, St. Martin* and parts of *Praruffin, of St. Bartholomew, and Rocheplate.*

The Duke of Savoy Prince of *Piemont, King of Cyprus &c.*

Most Dear and faithful Subjects.

HAVING taken very kindly the zeal and readiness wherewith you have provided us Men; who have served us to our entire satisfaction in the occasions which we have had with the Genoises; we are therefore willing to give you this present testimony of it, assuring you we shall not lose the remembrance of it, that you may find in all necessitys the benefits of our Royal Protection, as you shall more particularly understand from the Count and Intendant *Boccaria*, whom we have commanded to declare more fully to you our thoughts in this matter, and who is to take an account of the Officers and Soldiers, who were kil'd or remain Prisoners, to make to us a report of them; that we may not be ignorant of their condition. In the mean time these presents will serve you for an assured testimony of our satisfaction, and Prayers to God to defend you from all evil.

From Turin the 5th of November 1678.

sign'd. C. Emanuel.

To

To the Commonaltys of the Vallys of *Lucerna*, *St. Martin*, *Peirouse*, *Prarustin*, *St. Bartholomew*, and *Rocheplate*.

The copy of a letter written to the Count *Boccaria* by his Royal Highness.

My Lord and most Dear, &c.

THE Men whom the Commonaltys of the Vallys of *Lucerna* &c. have so well serv'd us, that being willing to testify to them our satisfaction, we therefore have directed to you the letter subjoyn'd to this, that you may deliver it to them, and may more fully express to 'em the good will we bear them. Requiring you likewise to assure them, that when ever their needs require, we shall have a particular regard to their affection, and at the same time do you take a note of the Officers and Soldiers who were kill'd or taken Prisoners to make a report to us thereof, that we may take order accordingly. Thus remitting to your care, whatever more is necessary to signify our satisfaction and pleasure in their zeal and readyness, we beseech God to preserve you.

At Turin the 5th of November 1672.
sign'd C. Emanuel.

To the Count *Am. Boccaria* Councillor of State and superintendant General of the Vallys.

The order of *Don Gabriel* of *Savoy* in favor of the Inhabitants of the Vallys.

Don Gabriel of *Savoy*, Marquess of *Rive*, General of his R. Highness's Army both of Horse and Foot.

The Officers here below mentioned of the Vallys of Lucerna, having given such proofs of their zeal for his Royal Highness's

ness's service, in all occasions, which have offered, especially in the commotions of this Province ; That we think our selves oblig'd to give them this testimony ; to the end that in other exigencys, wherein his Royal Highness's service shall be concerned, they may be encouraged to continue these proofs of their zeal. And therefore by vertue of the authority which we have from his Royal Highness, we permit the below-mention'd to wear and carry Arms, provided they make no ill use of them. And we command all those depending on our orders of General, that they neither give nor permit to be given them any trouble for so doing, this being his Royal Highness's will and pleasure.

Given at Mondovi the 29th of Sept. 1681.

F I N I S.